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kindergarten students and others interested in the newer and better ways of training young children." Although primarily intended for kindergarten students, it will prove interesting, also, to a wider circle of readers.

We are inclined to think, however, that the general reader may find the title of the book at first glance somewhat misleading, and be likely to expect a practical guide to the kindergarten system, and a complete exposition of its means and methods. This, however, is not the purpose of the book, and in estimating its value we must not regard it as a practical hand-book of kindergarten teaching, but rather as an attempt "to show what kind of man Froebel was, and how he came to elaborate his system."

Judged from this point of view the book is quite successful; indeed, it is the most sympathetic presentation of the personality and work of Froebel which we have hitherto met with in English.

Froebel's relation to other educators of his time, and especially to Pestalozzi, is well brought out, as also the value of his work in connection with the training of women teachers. Appendices on "The Education of Man" and the work of "Madame de Portugal" complete the volume.

H. MILLICENT HUGHES.

UNIVERSITY COLLEGE, CARDIFF.

CHILDREN UNDER THE POOR-LAW. By W. Chance, M.A.
London: Sonnenschein & Co., 1897.

Mr. Chance writes with authority and from fulness of knowledge. In this book he presents us with a history of poor-law education since the poor-law amendment act of 1834, and with a complete survey of the different systems of training and educating poor-law children in force at the present time. The writer endeavors to weigh the merits and demerits of each system dispassionately and impartially; and we know it is a subject upon which there is violent difference of opinion. His conclusion is eclectic: he does not advocate one system rather than another. "One system suits one locality better than another, while a combination of systems is also useful." In short, he seems to favor experiment and elasticity: what he wants is a fair field for genuine interest and conscientious administration. He has no sympathy with "revolutionary" proposals, such as the transference of pauper children from the control of the poor-law authorities to that of the educational authorities; but he is certainly convinced of the urgent need of certain reforms in

details of treatment and administration, and his chapter on "Suggested Reforms," if not heroic, is eminently sympathetic and temperate. Throughout the book, Mr. Chance keeps up a running fire upon the recent report of the departmental committee on Metropolitan poor-law schools, and he devotes an appendix to a detailed and determined criticism of its attack upon the schools. Without attempting to pronounce a judgment on the merits of the controversy raised by this report, I have no hesitation in saying that for any one who wishes to obtain "a fair general account of the work of poor-law guardians" in the field of training and education, Mr. Chance's book is indispensable for the most part. If he is disinclined to accept all of his conclusions, the author supplies the data by which they may be tested: not, however, that he is any more free from "bias" than his opponents; the particular forms which it takes with Mr. Chance is what one may call the "expert" and the "institutional" bias, of both of which it would not be difficult to find instances.

SIDNEY BALL.

ST. JOHN'S COLLEGE, OXFORD.

SOCIALISM AND CHARACTER. A Contribution towards a System of Applied Ethics. By James Leatham. London: Twentieth Century Press, Limited, 37A, Clerkenwell Green, E. C. 1897.

This little book is a pathetic attempt to meet the need of those who have lost belief in the moral and religious authority of the churches, and who have neither education nor culture to take the place of the weekly sermon and the moral atmosphere of the chapel. The book is of no interest to students of ethics,—it is guileless of moral philosophy,—but it is of interest to the student of morals and to the student of sociology, for it shows an interesting development in a popular movement, and voices a popular demand which deserves to be answered by writers better equipped than Mr. Leatham. Not by "applied Ethics," as Mr. Leatham understands the term (*i.e.*, by the discovery of some general maxim which, like a new kind of philosopher's stone, shall transmute all moral problems), but by the patient analysis of current morals and contemporary institutions in the light of the deepest and widest culture can that need be met.

MARY GILLILAND HUSBAND.

LONDON.